

## CONFERENCE FAILS IN FORMING UNION

THE REV. DR. WILLIAM P. MERRILL, the Presbyterian leader and member of three or four world-wide bodies having for aims union of Christian churches and international good will, holds the opinion that little that was done in the four general meetings held in Europe last summer advanced the cause of unity to any extent. Something far more radical than has yet been suggested must, in Dr. Merrill's judgment, be brought forward, made generally known, and put into effect, before any vital progress will be effected.

As a next step toward unity, Dr. Merrill says he feels that if some religious body, it matters little what one, would put its own recommendations into effect, leadership would be gained by that body, and the whole cause of union tremendously advanced. Dr. Merrill mentioned the Church of England and the Anglican Communion. He feels that pro-

nouncements made at Lambeth this summer were very good.

Asked if the Anglicans can accomplish more than others by this course, Dr. Merrill said he thought not. He added, however, that it would be ideal if this great body would act. It might carry weight with the eastern orthodox churches, as action by some others might not. His conclusion was, however, that the Presbyterian church and the Methodist church, or any of the great bodies, putting their own recommendations into effect, among themselves, and prove to the world both that the thing can be done and that the door of it is sincere, a next step and a vital one would be taken.

Asked what he considered the present greatest hindrance to unity plans, Dr. Merrill said he did not believe it to be religious prejudice, nor even a desire to hold fast to a faith and not lose any of it. His thought, standing in the chief obstacle, plenty of people talk of union, but when it comes to doing anything toward it, they put the work off on committees—and forget it.

Finally, Dr. Merrill believes some good at least comes from all meetings of Christian men and women. He was struck by the earnestness of the Eastern Orthodox leaders, those from Bulgaria and Constantinople. They are not so far from American Presbyterians as he had supposed them to be. He feels it to have been a gain to have conferred as he and others did with leaders in every Christian body in the world.

**JAPANESE WANT TO BE FRIENDS OF AMERICANS**  
Christian churches of Japan have a federation, in which are religious bodies of all names. Members of it are not numerous compared to Japan's millions, but they are influential, many coming from the island and governing elements. This federation has just held a called meeting, and has communicated some decisions to the Federal Council of Churches in this country. Hearing America to know Japan's true position on some burning questions. The points of fact which Japanese Christians desire Americans to know are four in number.

1. Japan is not a militaristic nation, as she is not seeking to be a second Germany. There are militarists in Japan as in all countries but the national desire of Japan, and also the national policy if Christians there agree it right, are for peace, with no desire to invade and possess the territory of others.

2. Japan entertains a sincere desire for good relations with China, Twingta, etc. to be returned to China.

## Sentence Sermons by El Paso Ministers

SOME Christian men and women will be swept from their poise by the partisan hysteria of the political campaign, but most of them will not forget that, in this day, any candidate for any office of legislative and executive trust, who has the support of the best interests of this country, has a dangerous and fearful load to carry, both before and after election. The times demand deep insight, moral sensitiveness, and good old fashioned, practical, neighborly sense. A drunken world cannot be saved by armies.—Rev. Henry Van Valkenburgh, First Methodist Episcopal church.

There is a pride that is a virtue; it is really ambition to do well. To be a slouch and wanting in self-respect is not Christian. To remain from church for want of fine clothes is sinful pride; to go to church in soiled clothes is not God-honoring or self-respecting.—Rev. George W. McCall, Central Baptist church.

In the parable of the wedding feast, Christ teaches us that the call of the gospel, the invitation to the feast, may be spurned and rejected. In the Old Testament the Lord had a chosen people, yet when the Messiah appeared His chosen people would have naught of Him. The Lord, however, will have guests at the feast. The people of the city have refused, therefore His messengers shall go out into the highways and bid as many to the marriage as they shall find. The call of the gospel has come unto the gentiles; it is preached along the highways of the world, and many hearken unto it. Every guest must come, however, clad in a wedding garment. He must have faith to accept the call. Hypocrites may unite with the church and deceive men, but the time will come when the Lord will say: "Friend, how camest thou in hither not having a wedding garment?" And the hypocrite will be speechless. Prepare yourselves for the feast! Pray God to send His Holy Spirit into your hearts, to work faith therein, so that you may appear worthily before your Maker!—Rev. Erwin Ambach, Zion's Evangelical Lutheran church.

In Mark 15th and 16th Christ said to His disciples, "Go ye unto all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Now what must a person believe? He must believe that gospel. But before he can believe it he must learn it. He must be taught. Confessing Christ is a confession of Christ's teachings. He must know these teachings before he can believe them. We catechize and teach the gospel as the only means of salvation. When men have learned and accepted this gospel we tell them that they are safe, but not saved. The battle is only begun. The victory is not yet gained! They must watch and pray!—Rev. J. B. Groves, St. Paul's Lutheran church.

When we pray the Lord's Prayer, we pray, "Forgive us our debts as we forgive our debtors." Yet with people repeating this petition time and time again, we find many of them unwilling to forgive. Fathers not willing to forgive sons, brother to forgive brother. The reply is often given, that they cannot forgive the one who has wronged them, even though they are approached in a penitent mood. These people need only to be reminded of the 15th verse of the sixth chapter of Matt. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Rev. Henry C. Schneider, Altura Presbyterian church.

As far as I am able to form an opinion there is only one remedy for the undesirable conditions that disturb the world today. Neither the success of the one party nor the other is sufficient. Party politics seem only to aggravate conditions as first one and then the other of the various candidates descends to personalities and no advance is made toward the great objective—the redemption of mankind. There is one panacea for the world's ills at home and abroad and that is the gospel of Jesus Christ. Paul declared: "I do everything with an eye to the Gospel." Christians, let us go to it, and urge this gospel still more eagerly on the world.—Rev. W. S. Huggatt, Highland Park Methodist church.

In good faith, there has been a strong current of courteousness among certain elements of Japanese people, but justice toward China will prevail. 2. Japanese Christians are for the league of nations. They feel it is applied Christianity, and they hope the Christians of the world will join the league and bring an end to wars. 3. Christians of Japan do not approve altogether the policy of their own government in its treatment of Korea. They say frankly that injustice has prevailed, but declare it not altogether a persecution of Christians. They hope their government will guide the Koreans with justice and humanity.

### LUTHERAN CHURCH WOMEN ATTAIN PLACES OF HONOR

Women of Lutheran churches are attaining positions of honor such as were undreamed of a few years ago. A meeting of these women just held in Chicago, and at the conven-

tion of the United Lutheran church, to assemble in the Luther Place Memorial church in Washington on Oct. 18, plans for a Lutheran college for the higher education of women were heard, and will be heard further. Lutherans are saying that other religious bodies have fostered their Smith, Bryn Mawr andoucher colleges, and in the present wider opportunities for women it is time Lutherans founded one. All women's colleges are crowded to the limit. The sum talked of for a beginning is \$100,000.

The United Lutheran church will, it is said, devote \$250,000 the coming year to advancement of Christian education for women. The church is providing trained women assistants for Lutheran churches in religious towns, notably in Cornell, Minnesota and Wisconsin.

### NEW CATHOLIC ORGANIZATION IS CALLED INTO EXISTENCE

Under the inspiration of Bishop Schrembs of Toledo, Ohio, as chairman of activities of laymen through the National Catholic Welfare council, a national council of Catholic men has been called into active existence, and is now taking hold of plans to form councils of men in all dioceses. The work does not conflict with the Knights of Columbus, which latter is included in it, as are all other Catholic organizations of men, provided they are in line with the possible councils are proposed in individual parishes, there to assist in business conduct of the church, in introducing efficiency, methods, and especially in setting Catholic laymen everywhere at doing things for the public welfare through the church.

### EPISCOPAL CHURCH DOES BIG WORK AMONG IMMIGRANT CLASSES

The Episcopal church has issued a statement in which it gives reasons for calls on it from foreign born populations already here, and immigrants yet to come, which it says place responsibilities on it perhaps not falling on other bodies. Accordingly, it has created a national organization for foreign born work, and named the Rev. Thomas C. Emhardt as secretary and the Rev. William C. Emhardt as field director. Both men have passed the summer in Europe, studying these problems of churches in which foreign born in America now, and to come to America, were reared.

Some reasons given in the statement for peculiar calls to the Episcopal church are the unity plans already well perfected between the Anglican communion and the Eastern Orthodox church of Russia, the Greek Orthodox church, the Old Catholic church of Central Europe, the Scandinavian church, which is Lutheran, and yet has bishops whose orders are recognized by Anglicans and eastern Catholics, and especially the new national Catholic-Slovak church, which has just formed in Prague. This last named is a remarkable product, an outgrowth of the war, and 99 per cent of its clergy came to it from the Roman Catholic church, together with people and property. It has no relation with the Vatican.

During the last summer Bishop Darlington of Harrisburg, head of an Episcopal church commission, visited Prague and took part officially in services of this new national church. There are to be organized here, if present plans go through, training schools for the study of foreign religions, and preparation for volunteer men and women to work with and for foreign born population. Dioceses in which are large numbers of foreign born are organizing committees. The Diocese of Chicago has named the Rev. Robert Keating Smith to work with the 150,000 Czechs in this city. Mr. Smith has spent the past summer in Bohemia.

### SCRIPTURE

James 3:11-18

DOETH a fountain send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual, devilish.

For where envying and strife is, there is confusion and every evil work.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

## The Strength of France

The slogan of the French soldiers at Verdun: "They shall not pass," will go down in history as an immortal expression of the will of man.

The spirit of this cry was born of a love of home—homes that were endangered by a foe bent upon destruction.

Love of home is the soul of France and the strength of France.

At the close of the Franco-Prussian war Germany imposed on France an indemnity which staggered the world. France, home-loving, home-building France, set about immediate payment of the tax and astonished financiers by clearing the debt.

Real Estate is a money maker. For years preceding the World War the French people kept alive the tottering Russian Government with a continual stream of gold. French gold has bought commercial advantage over the Seven Seas.

Over the smiling hills of France, from Brittany to the white Alps, humble cottages dot the picturesque landscape. All rural France and almost all of urban France is home-owning.

The strength of a nation is the collective strength of its individual citizens—France is great because she places a proper valuation upon real estate and home ownership.

The commercial advancement of the United States at the close of the Civil War was based almost entirely upon opening of homesites West of the Mississippi River.

Just as the French poilu stood the test at Verdun, because he knew the value of his home, so has American manhood, since the days of Lexington, stood each test because the American people are a home-owning and home-loving race.

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